لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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December 1963

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

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Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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S. D. AHMAD **M. G. AHMAD**

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THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

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EDITORIAL

The present issue has been brought out to commemorate the passing away of the Late Hazrat Sahibzada Mirza Bashir Ahmad and to introduce him to the English-speaking world. It is difficult to assess his greatness through the indirect medium of the printed word. He was too great for description. Only those who came in direct contact with him and had the good fortune to know him personally can, to some extent, form an idea of how great he was. Nevertheless, after his sad demise, there is no other way to know him except through the present method.

Some of the articles in this issue are based on personal experience and throw light on various aspects of his personality.

We request our readers to join us in contributing their own personal experiences about Hazrat Mian

Sahib. It is necessary that we do it now to preserve from oblivion the rich heritage he has left for our benefit and for the benefit of the world at large, in the form of his deeds and actions, sayings and remarks which he made at different occasions. This is not only for our own benefit but also for the benefit of the coming generations who will know him only through us. We hope that our readers will extend the fullest cooperation in this regard and contribute articles delineating the different aspects of his personality of which they have the direct experience.

With the passage of time the number of the original torch-bearers of truth who had the good fortune to sit at the feet of the Promised Messiah himself is dwindling fast. Ordinarily the companions of the Promised Messiah have been granted very long lives but no life can be long enough to overcome and transcend the laws of nature. The inexorable hand of death has been taking them away one by one, with the result that the members of that august and brilliant band have shrunk in size, so much so that not many are left with us today who can claim to have seen and talked to the Holy Founder of the Ahmadiyya Movement personally. Those who remain will not remain for ever. But if the Master Prophet Muhammad answered the divine summons and went to his heavenly abode when the call came, who else has the right to hope to live on this earth for ever? But we believe in a Living God and a living religion and we worship God alone. No human being, however great, can claim our allegiance which we owe to God alone. We are, therefore, sad but not despondent and hope that if there is a gap in the ranks

of His servants He can fill the breach through His mercy. In fact, this is what He does and has been doing throughout the ages. Also, the shining examples of great souls like the companions of the Promised Messiah serve, even when they are no longer in our midst, to dispel darkness and to guide us on the road to salvation and emancipation. It is in this sense that biographical sketches of Hazrat Mian Sahib will continue to serve the cause to which he was pledged and to promote which he lived and died.

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We may add that it is our duty not merely to preserve the memory of Hazrat Mian Sahib but also to follow his example, for without practice mere profession is nothing. We must make an earnest bid not only to preach Islam verbally but also to live it, and to imbibe its spirit so that we become the living examples and embodiments of truth. Let us therefore try to be like Hazrat Mian Sahib himself and work for the good of the community and indeed of the world at large with the same zeal and self-lessness. Let us rise as one man to serve the cause of Allah and try to bring about the spiritual revolut-ion which the world so acutely needs today and for which the Promised Messiah was sent.

May God grant us the strength to emulate the example of the departed soul, and shape our lives according to the standards set by the Holy Prophet of Islam, of whic azrat Mian Sahib himself was an example.

HAZRAT MIRZA BASHIR AHMAD

(GOD BE PLEASED WITH HIM)

1893 — 1963

Prof. Q. M. Aslam

M. S. Qaiser

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Chronology and Bibliography

1. Chronology

Born on April 20, 1893 at Qadian, District Gurdaspur, India.

1901-1910 School years at the Lower Primary School and the Talim-ul-Islam High School, Qadian.

1906 May Married Sayeda Sarwar Sultana, daughter of Maulana Ghulam Hasan Khan of Peshawar, a most esteemed early companion of the Promised Messiah.

1910 Passed Matriculation Examiniation of the Punjab University, standing Ist in his school.

1910 Joined Government College, Lahore.

1911 Nominated Member, Sadar Anjuman Ahmadiyya (Central Ahmadiyya Executive) by Hazrat Khalifat-ul-Masih I.

1913 Passed Intermediate Examination of the Punjab University from Government College, Lahore.

1913 Again joined Government College Lahore ; to read for the B.A. degree, but soon withdrew and returned to Qadian to study the Holy Quran and Hadith under the personal care of Khalifat-ul-Masih I.

1914 July Along with religious studies, accepted the position of honorary teacher in the Talim-ul-Islam High School, Qadian ; also undertook private study for the B.A., degree.

1914 March - August On the election of Khalifat-ul-Masih II, took over from him duties of Editor, *Al-Fazl*, and Manager of Madrasa-i-Ahmadiyya (Theological School).

1914 October	Joined a deputation of the Community to meet the Governor of the Punjab.
1915 April	Principal, Madrasa-i-Ahmadiyya.
1916	Passed the examination for the M.A., degree in Arabic of the Punjab University.
1916	Combined the duties of honorary teacher of Mathematics at the Talim-ul-Islam High School, with those of Principal, Madrasa-i-Ahmadiyya.
1917 April	Assistant Editor, later Editor, of the monthly *Review*
January	*of Religions* (English and Urdu).
1924 July	Naib Amir (Deputy Chief) of the Community in India, when Hazrat Khalifat-ul-Masih II went on his first tour of the Middle East and Europe.
1296 October	Secretary, Education on the reorganization of the Sadr Anjuman Ahmadiyya as Nizarat (Secretariat).
1928 April	Joined the staff of the division, Compilations and Research.
1933 February	Re-nominated Secretary, Education.
1933 October	Officiating Nazir 'Ala (Chief Secretary).
1937 February	Nominated Secretary, Education for the third time.
1938 July	Relieved from administrative work to devote himself to the writing of *Sirat Khatam-al-Nabiyyin* (Life of the Seal of Prophets).
1941 January	Secretary, Compilations and Reasearch.
1947 August 31 to September 23	Partition of the sub-continent ; Gurdaspur district, containing the township of Qadian left in India : Hazrat Mian Sahib appointed commander of the population, to look after not only the community left at Qadian but also thousands of Muslim refugees from the surrounding country gathered at Qadian for shelter before they could move to Pakistan.
1947 September	Left Qadian for Lahore.
1947 to date of death	Remained Secretary for Qadian Affairs, a division which was named *Hifazat-i-Markaz* (Service of Centre) and re-named *Khidmat Darveshan* (Service of Dervishes i.e. volunteers who had chosen to stay at Qadian) ; also for some time Nazir-i-'Ala

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(Chief Secretary) of the rehabilitated community secretariat in Pakistan.

1955 Hazrat Khalifat-ul-Masih II's second tour of Europe undertaken largely for health ; as Amir (Chief) of the Community at Rabwah (District Jhang, West Pakistan) the township founded as new centre.

1961 Chairman, *Majlis-i-Shura* (Annual Session of the Ahmadiyya Delegates' Conference) which discusses the budget and exercises over-all vigilance over the institutions of the community.

1961 Elected and approved for appoinment as Sadr, Nigran Board (Chairman, Vigilance Board) voted by the *Majlis-i-Shura* to supervise the day to day work of the community ; held the position till death.

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1961 and 1962 Performed the opening and closing ceremonies of the *Jalsa Salana* (Annual General Gathering of the Community) instituted by the Promised Messiah and held every year in the last week of December.

1962 Again Chairman *Majlis-i-Shura.*

1963 Again, Chairman, *Majlis-i-Shura.*

1963 September 2 Breathed his last at Lahore. 'We belong to God and to God we return.'

1963 September 3 Buried at Rabwah ; Funeral prayers led by Sahibzada Mirza Nasir Ahmad, more than 15,000 persons attending.

II Bibliography.

1915 *Kalimat-ul-Fasl* (Arguments conclusive) pp158; addressed to the Lahore Group of Ahmadies who had seceded from the main Community in 1914.

1916 *Al-Hujjat-ul-Baligha* (Argument persuasive). Argus for the natural death of Jesus Christ on the basis of the Holy Quran and Hadith.

1919 Also see 1930 and 1949 *Sirat Khatam al-Nabiyyin* (Life of the Holy Prophet Lit., Life of the Seal of Prophets) Was begun in the form of articles in the Urdu

Review of Religions. Volume I of the work appeared in 1919, vol II in 1930 ; later volume I reissued in a new and enlarged edition containing a full discussion of the classical sources ; volume III Part I in 1949 ; the published work totalling to 1113 pages is complete except for the last two or three years of the life ; carefully executed and fully documented.

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1922 *Tabligh-i-Hidayat*, (Invitation to the path) pp 368 ; presents the claim of the Holy Founder of the Ahmadiyya Movement as the Promised Messiah. Draws on the Holy Quran and Hadith for the relevant prophecies and their significance for Islam in our time.

1923 Also see 1927 & 1939 *Sirat-al-Mahdi* (Life of the Mahdi, i.e. the Holy Founder of the Ahmadiyya Movement) begun in 1923. This work was carried into subsequent years ; volume I appeared in 1923, volume II in 1927 and volume III in 1939, the three volumes totalling to 975 pages. A volume IV has been found in manuscript form. This work, of tremendous value to future historians and scholars, collects oral evidence on the life of the Promised Messiah from eye-witnesses and records important events as well as what the Promised Messiah said or did on different occasions.

1924 *Hamara Khuda* (Our conception of God) pp 173 ; presents the Islamic conception of God on the level of enlightened commonsense ; argues for the existence and disscusses objections.

1927 also see 1923 & 1939 *Sirat-ul-Mahdi* (Life of the Mahdi). Begun in 1923, this work was carried into subsequent years ; volume I appeared in 1923, volume II in 1927 and volume III in 1939, the three volumes totalling to 975 pages. A volume IV has been found in manuscript from. This work, of tremendous value to future historians and scholars, collects oral evidence on the life of the Promis-

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1934 *Ek aur taza Nishan* (Yet another sign) describes the Promised Messiah's prophecy about the Bihar earthquake.

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1934 *Imtihan pass Karne ke gur* (Rules for success at examinations) indicative of Hazrat Mian Sahib's great and practical interest in the education of the young and their day-to-day problems.

1939 *Silsila Ahmadiyya* (The Ahmadiyya Movement) pp 442; an historical account of the Ahmadiyya Movement beginning with the birth of the Founder and bringing the narrative down to the year 1939, covering the first 25 years of the second—current—Ahmadiyya *Khilafat*; of great interest to those who prefer to follow the chronology of the principal events in the foundation and growth of the Ahmadiyya Movement. Very carefully written and thoroughly documented.

1939 Also see 1923 & 1939 *Sirat-ul-Mahdi* (Life of the Mahdi i.e. the Holy Founder of the Ahmadiyya Movement). Begun in 1923, this work was carried into subsequent years; volume I appeared in 1923, volume II in 1927 and volume III in 1939, the three volumes totalling to 975 pages. A volume IV has been found in manuscript form. This work, of tremendous value to future historians and

scholars, collects oral evidence on the life of the Promised Messiah, from eye-witnesses and records important events as well as what the Promised Messiah said or did on different occasions.

1946 *Khalsa hoshiar baash* (Sikhs, Beware) an essay in political diagnosis which proved prophetic addressed to Sikhs on the eve of the 1947 partition, it said that Hindu leaders will let down the Sikhs after securing the partition of the Punjab; it was featured as a special article in the *Pakistan Times* of Lahore.

1947 *Qadian ka Khuni Roznamcha* (Qadian Diary) ; an account of the days of anxiety and violence which Qadian lived through on the partition of the sub-continent ; describes the forced evacuation of Qadian.

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1949 Also see 1919 & 1930 *Sirat Khatam-al-Nabiyyin* (Life of the Holy Prophet, Lit., Life of the Seal of Prophets). Was begun in the form of articles in the Urdu *Review of Religions*. Volume I of the work appeared in 1919, volume II in 1930 ; latter volume I re-issued in a new and enlarged edition containing a full discussion of the classical sources ; valume III Part I 1949 ; the published work totalling to 1113 pages is complete except for the last two or three years of the life ; carefully executed and fully documented.

1950 *Chalis Jawahar pare* (Forty traditions of the Holy Prophet) pp 141 ; a special selection made by Hazrat Mian Sahib, presented with notes in characteristic style.

1953 April *Khatam Nabuwat ki Haqiqat* (The meaning of Khatam Nubuwat) pp 176 ; explains the significance of the title "Seal of Prophets" by which the Holy Quran designates the Holy Prophet of Islam ; sub-titled *Rasul-e-pak ka adim al misal maqam* (the uniqueness of the Holy Prophet's rank among the prophets) ; to be 'the seal of

all prophets' is to be the Lord or Chief of all prophets.

1953 *Achhi Maain* (Good Mothers) pp 33 ; a practical book on mother-craft for mothers who would bring up happy, alert and self-sacrificing sons and daughters ; shows the wide range of Hazrat Mian Sahib's interests and concerns.

1956 *Ruhaniyat ke do zabardast satun* (Two pillars of the life of spirit) expounds the importance of prayer and piety for young and old.

1959 *Khandani Mansuba-bandi* (Family Planning) pp 65 ; a topical piece of writing which teaches moderation to both sides of this controversial subject.

1960 *Do rukhi wafadari* (Dual loyalty) comments on the situation created by Mr. Kennedy's candidature for the presidential electon. If elected, would Catholic Kennedy owe loyalty to the Pope or to his country ? Shows the two loyalties are not contradictory.

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1959 Hazrat Mian Sahib's first speech on the life, character and charm of the Promised Messiah; followed by other speeches on the same great theme at annual gatherings in the last week of December in the years 1960, 1961 and 1962. The speeches now form a series named in order *Sirat Tayyiba* (The pure life), *Durr-i-Mansur* (Pearls unstrung), *Durr-i-Maknun* (Veiled pearl), *Aina-i-Jamal* (Mirror of Beauty); the four speeches present the life and character of the Promised Messiah from different angles. The last speech was read out by Maulana Jalal-ud-Din Shams. The reading took more than 2 hours. A record on tape exists.

During the last 10 or 15 years Hazrat Mian Sahib wrote a very large number of articles many of which were issued separately as booklets; a tentative list which awaits correction and fuller description by research is as follows :—

1. *Id ki Qurabanyan* (Sacrificing animals on Id)
2. *Tasdiq-ul-Masih* (Signs of the Messiah)

3. *Ishtrakiyat aur Islam* (Islam and Communism,
4. *Islami Khilafat ka nazriyya* (Theory of Islamic Khilafat)
5. *Tarbiyiti Mazamin* (Moral and spiritual training of the Young)
6. *Jamaati Tarbiyat aur us ke asul* (Principles to be observed in the training of Ahmadiyya Youth)
7. *Punjab ki Tasqim* (Division of the Punjab)
8. *Istihkam-i-Pakistan* (Making Pakistan Strong)
9. *Ahmadiyyat ka Mustaqbil* (Future of Ahmadiyyat)
10. *Mas'ala Janaza ki Haqiqat* (Funeral prayers)
11. *Sailab ki Tabah Karian* (Destruction wrought by floods)
12. *Ghalib kaun hoga* (Who will triumph ?)
13. *Quran ka awwal o akhar* (Quran : prologue and epilogue)
14. *Guldasta-i-Irfan* (A collection of verse which includes Hazrat Mian Sahib's verse)
15. *Naya sal aur Hamari zimmewariyan* (The new year and our responsibilities)
16. *Wirsa men larkiyon ka hissa* (The share of daughters in inheritance)
17. *Jehad ki Haqiqat* (The meaning of Jehad)
18. *Ansr ullh ka maqam* (The role of the Ansarullah organization) ; The Ahmadiyya community is organised into three age - groups, children up to 15, adults of 16 - 40 (men and women have separate wings) and old folks from 40 upwards; the last is called the Ansarullah.

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Note :— 1— Many of Hazrat Mian Sahib's writings have been turned into English, Arabic, Indonesian and so on. Three writings turned into English by Prof. Q.M. Aslam are *Sources of the Sirat* (Introductory chapter of *Sirat Khatam al-Nabiyyin* Volume I which discusses sources of the Life) *The question of dual loyalty* (which discusses the situation created by Mr. Kennedy's election) and *Quran Prologue and Epilogue* (Hazrat Mian Sahib's two years at Rabwah) ; etc., etc.

2. The large English Translation and Commentary now, happily concluded in three volumes (Vol II in parts I & II), the whole work including the General Introduction by Hazrat Khalifat ul-Masih II totalling to 3300 pages, owes very substantially to Hazrat Mian Sahib's scholarship and meticulous care. The first complete draft of the translation and commentary was prepared by Hazrat Maulvi Sher Ali; it was then entrusted to a Board consisting of Hazrat Maulvi Sher Ali, Hazrat Mirza Bashir Ahmad and Malik Ghulam Farid; the late Maulvi Abdul Rahim Dard and Abul Hashim Khan Chaudhri, assisting and participating unofficially. Hazrat Mirza Bashir Ahmad bore the major part of the burden of finalizing the translation of the whole of the Holy Text and checking and reshaping the notes contained in volume I published in 1947 (and also in volume II Part I published in 1949). Soon after 1947, however (the year of the partition of the sub-continent), Hazrat Maulvi Sher Ali died and Hazrat Mirza Bashir Ahmad was called to other duties. The work has since been completed and published under the single-handed editorial care of Malik Ghulam Farid; the dates of the publication being volume I 1947 (Qadian), volume II Part I 1947 (Rabwah), Volume II Part II 1960 (Rabwah), and volume III 1963 (Rabwah).

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Hazrat Mirza Bashir Ahmad

(God be pleased with him)

(April 20 1893 — September 2 1963)

Qazi Muhammad Aslam

One of the major ironies of life on this earth is that even they must die and depart who become so completely involved in the life of their communities that separation between them and their communities begins to seem inconceivable. Yet, the separation comes and, when it comes, the void it creates is hard to believe and harder still to fill. This happens when prophets and saints or others of their ilk depart from this world, leaving behind thousands to gasp in grief and bewilderment, only to receive from somewhere the grim reminder, 'yes' and even they must die'. Hazrat Mirza Bashir Ahmad (or Hazrat Mian Sahib as he was generally known), second among the promised sons and daughters of the Promised Messiah (1835—1908), was such a one. His passing away has produced exactly such a void and plunged the community in exactly such grief.

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II

To measure the degree of his involvement in the life of the community, one has only to look at the constant devotion with which he served the community from youth upwards. Soon after (strictly speaking even before) he had completed his formal studies he was called upon to assume public duties; at 15 to serve on the Central Anjuman, at 20 to edit the community's major organ, the Urdu *Alfazl*, soon after the English and Urdu monthly, *Review of Religions*.

Soon he asked for special leave to prepare for more scholarly undertakings. Returning from leave he embarked on the massive *Sirat Khatam-al-Nabiyyin* (lit. Life of the Seal of All Prophets). Volume 1 of the *Sirat* appeared early, sometime later, volume 2, still later an enlarged and revised edition of volume 1 and sometime later, volume 3. The work (complete except for the very last years of the *Life*) remains Hazrat Mian Sahib's *Magnum opus*. Between and during the writing of these volumes he was as fully occupied as he could be with other duties; secretary, compilations and research; secretary, education; amir of the

community at the headquaters in the absence of Hazrat Khalifa-tul-Masih on occassions, and during the last 16 - 17 years — from before the partition of the sub-continent in 1947 right upto his death—, secretary, Qadian affairs.

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As secretary, compilations (among other projects) he saw through the first carefully prepared edition of the *Tazkirah* (collection of the revelations of the Promised Messiah). As secretary, education, he introduced selection methods for the enrolement of young men who volunteered for instruction in the Jamia Ahmadiyyah, the senior theological institution of the community. He also prepared and published guiding rules for the maintenance of mosques and for the proper conduct of worshippers and mosque officials. He also prepared the massive manual of regulations (administrative, financial and so on) for the institutions and departments controlled by the Central Anjuman Ahmadiyya. As secretary for Qadian affairs, he accepted and fully carried out the grave responsibility of commander of the population besieged at Qadian after the exodus to Pakistan of women and children and others of the community during the disturbances of 1947. The duty of looking to the needs of the small population left behind in the sacred buildings—the two central mosques and the home of the Promised Messiah—became his at a time when the whole of Indian Punjab had been cleared of Muslims and for any of them to stick on to their hearths and homes needed physical and moral courage of the highest degree. Hazrat Mian Sahib set the example of such courage while commanding the population; migrating to Pakistan on receiving word from Hazrat Khalifat-ul-Masih, it was still his duty to shepherd the flock left behind at Qadian, to see that their morale remained high enough to resist the pressures which had forced the Muslim population all around to quit. The courage displayed by the Qadian population during these dangerous days will go down in history as exemplary. The annual gatherings at Qadian attended by Ahmadies of India and Pakistan which have been held regularly since, owe much to Mian Sahib's organising ability and will for hard work. He held this responsibility till the day of his death. Arrangements made during his last grave illness were officiating.

As secretary for Qadian affairs, Hazrat Mian Sahib also

compiled two most important records of the fateful events of 1947; these are certain to prove most precious for those who sit down and write the history of the exodus of the population from India to Pakistan. The story told in these documents—almost from day to day—proves the exodus to be forced. One of the documents—they were both turned into English—is called *Qadian, a test case*, the other *Qadian Diary*.

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III

To turn now to his formal writings: his larger works—and he wrote many smaller pamphlets which are too many to be listed up without careful research — include *Sirat Khatam-al-Nabiyyin* vols. 1-3, *Tabligh Hidayat*, *Hamara Khuda*, *Sirat al-Mahdi* vols. 1-3, *Silsila Ahmadiyya* and *Khatam-e-Nabuwwat* etc., etc. This list is roughly chronological. Of these, the two which run to three volumes begun at one time were continued over years later, other works appearing during intervals.

Sirat Khatam al-Nabiyyin, his *magnum opus*, was begun very early. Volume 1 appeared around 1916, volume 2 some years later, a revised and much enlarged edition of volume 1 soon after and volume 3 after 1947. This most carefully planned and documented work will serve ordinary readers as well as scholars for a long time to come, its uniqueness lying in the full and reasoned consideration it gives to European biographers of the Holy Prophet and to the other issues which have arisen in our time under the impact of modern Christian—and mostly hostile—writings on Islam. Evidence is marshalled with skill and moderation and the whole work is impressive for its scholarship, for its zest and devotion, and generally for its uplifting character. From volume 1 (first edition) it appeared as though the *Life* was going to be a modest text for college students. The plan changed with volume 2 when the needs of more advanced readers began to be kept in view. Volume 1 was, therefore, re-written with an introductory chapter on the sources of the *Life*. (This chapter translated into English by the present writer appeared as a separate booklet soon after as *Sources of the Sirat*). The major issues—wars of early Islam, status of woman, slavery, the social and economic institutions of Islam and so on, received exhaustive treatment in volumes 2 and 3.

Tabligh Hadayat sets forth simply yet systematically the argument for the Ahmadiyya creed and claims, from the Quran and Hadith. The work is of startling persuasiveness, which shows incidentally that when the Ahmadiyya argument is stated step by step as in this book, how inescapable is the effect. The book sets forth the Ahmadiyya message against the background of the holy books and traditions of Islam. It makes an excellent introduction to Ahmadiyyat for those who become curious about its claims and programmes, It recalls the mission of Islam as God's last law for man; then points out the situation—of external challenges and internal confusions—in which Muslims find themselves today and shows how the coming of the Promised Messiah answers to the need of reviving Muslim morale and meeting the intellectual and spiritual difficulties which confront Muslims in our time.

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Hamara Khuda written for college students is a discussion of the important subject of God, His attributes, the implications of the Islamic God, their rationale, the objection and doubts usually raised and so on; all at the level of enlightened commonsense, but grounded through in the relevant text of the Holy Quran. (Supporting statements and arguments by text of the Holy Quran has been a general practice with Ahmadiyya writers, since the Promised Messiah laid it down as a rule for all religious expositions.)

Siratal-Mahdi collects verbal evidence — the oral traditions ——relating to the life and example of the Promised Messiah. The work was begun in imitation of the collectors of Hadith. Not everything connected with the life of the Promised Messiah, his sayings, doings etc., happens to be recorded in books or in the printed literature of the time. Much of it has existed in the form of memories of eye-witnesses. Most thoughtfully conceived and executed this work in three volumes collects evidence of important facts of the life and example of the Promised Messiah from his early companions and from his family; many reports having come from his holy consort, the *Um-ul-Mominin* (Mother of the Faithful). The work——incidentally——brings to light the devotion of the early companions of the Promised Messiah, the value they attached to the privilege of companionship and the care with which they observed and noted every-

thing they saw or heard. *Siratal-Mahdi* collects material on all manner of events and situations which the Promised Messiah confronted from time to time; this from eye-witnesses and close companions.

Silsila Ahmadiyya was written on the occasion of the jubilee —— culmination of 25 years——of the present leadership, the second *Khilafat* after the Promised Messiah. It assembles the history of the Ahmadiyya Movement from the earliest days to 1939, the year of the jubilee. Carefully written and —— again —— well - documented, it recalls the life - story of the holy founder, the events which attended the election of the first *Khalifa*, Hazrat Maulana Nuruddin (God be pleased with him), the secession of the Lahore Group of Ahmadies in 1914 and the first 25 years of the leadership of the present *Khalifa*, the Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad. A most valuable account which should interest those who prefer an historical to an analytical account of the Ahmadiyya Movement.

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Khatam-e-Nabuwat was written as a contribution to the controversy whether teachers of the rank of prophet could appear from among Muslims, the *Ummah* of the Holy Prophet. The argument shows that they could, and that their appearance in the Muslim *Ummah* brings out the deeper significance of the Holy Prophet's spiritual status of *Khatam-al-Nabiyyin* (lit. the Seal of the Prophets). It is what distinguishes the Holy Prophet of Islam from all other prophets. Other prophets were prophets each for his generation and his community. The Holy Prophet's spiritual suzerainty over all men for all time. To uplift Muslims when it became necessary there could come a prophet; only he has to be a Muslim, a follower of the Prophet, who should serve Islam and re-invigorate Muslims, one who would receive the gift of prophethood through imitation of the life and example of the Prophet. Thus was the Holy Prophet a prophet for all time; testifier of earlier prophets and progenitor of any subsequent ones who must belong to his fold and following, and reflect the spiritual greatness of the Master.

Among Hazrat Mian Sahib's contributions to Ahmadiyya scholarship must be mentioned volumes 1 and 2 of the larger English translation and commentary of the Holy Quran, which

cover half the Holy Book in approximately 1500 pages. For, with this work he was connected as *de facto* chief editor. The volumes bear the mark of meticulous care by which everything he did was distinguished. The translation and commentary was first prepared by the late Hazrat Maulvi Sher Ali who also went to England to consult English orientalists about the English of the translation; then a board of editors worked at it. This board included Hazrat Mirza Bashir Ahmad, the late Maulvi Abul Hashem Khan Chaudhri, and Mr. G. F. Malik. Mr. Ghulam Farid Malik has been in sole charge of the work for the last many years. The work was completed last year.

IV

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Readers may be curious about the exact promise or promises contained in the Promised Messiah's revelations about the late Hazrat Mian Sahib. There is first of all the general promise in the *Hadith* which says that in the later days, in the time of the spiritual decline of Muslims, 'a man (or men) of Persian descent' will arise and promote the cause of Islam. The prophesy has been fulfilling itself literally. The Promised Messiah himself was the man of Persian descent. So *par excellence* the promise in the Hadith applies to him. The Promised Messiah prayed for divine grace in the shape of descendents who could carry on the Islamic programmes initiated by him. He received the promise of a specially gifted son; which promise was fulfiled in the person of his unusually gifted son, the present *Khalifa*, successor, leader and head, Hazrat Mirza Bashiruddin Mahmud Ahmad. There were to be other sons, Hazrat Mirza Bashir Ahmad and Hazrat Mirza Sharif Ahmad. The latter served the cause in his unique way and was in harness when he died in December 1961, on the first day of the annual *Jalsa* at Rabwah, to be exact. He was the third son to live long and serve the cause. Hazrat Mirza Bashir Ahmad was the second promised son who survived his younger brother. The revelations containing the promise of *his* birth and a description of *his* work and so on are (translated from the Arabic) as follows :—

> The moon of the Prophets will come. And you will find your desire fulfilled. God will fill your face with joy and lend light to your message.

> You will be blessed with a son. And the grace of God will come very close to you.
>
> (*Aina-i-Kamalat-i-Islam* p. 266, 1893).

As he grew in the service of the cause Hazrat Mirza Bashir Ahmad came to be known as 'Moon of the Prophets', by his name in the Messiah's revelation. Revelational language is poetry divine. The words it employs are rich in significance. Hazrat Mian Sahib was to serve by absorbing the spiritual wisdom of prophets and by reflecting it back—through his writings and his personal example—to others. At least two words—*light* and *grace*—in these revelations are words used in the Messiah's revelations about his more distinguished promised son, the present Head. The coming of both is described as the coming of divine light and grace. From which it appears that the role of Hazrat Mian Sahib was to be similar to the role of his more distinguished brother. So it turned out. Not only as his most trusted lieutenant and counsellor but (and especially during the last few years of his life) as his reliable substitute for several of his public roles, Hazrat Mian Sahib—in light and grace—proved like his more distinguished brother.

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And he was moonlike in his cool disposition, in his forgiving and friendly nature, and in his general approach as writer and author, being concerned rather to interpret and expound than to invent and originate.

As his time to depart drew near he became more and more aware of it and more and more ready for it. This is evident from his writings and speeches of the last 2 or 3 years. One very remarkable pointer to his last years and to his—happy—end contained in a vision of the *Amir-ul-Mominin*, his brother; communicated from his 1955 trip to Europe for change and health. "Saw Mian Bashir Ahmad Sahib walking to and fro, happy and in high spirits, the handle of his walking stick turned backwards" (*Alfazl* September 19, 1963), Commenting on this Hazrat Mian Sahib wrote:

> The meaning of finding me happy and in high spirits is obvious enough and very satisfying. But to see the handle of my walking stick turned backwards seems to mean that my later years—through

> the grace and bounty of God and through the blessings of the dust of the Holy Prophet's feet—will be more blessed than my earlier years (*Alfazl* Sept. 19, 1963)

Quoting this, Maulvi Muhammad Yakub in a powerful and moving obituary on Hazrat Mian Sahib writes (in *Al-fazl*, September 19):

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> Glory to God, Hazrat Mian Sahib—in service and devotion to fellowmen—achieved much more in the last 8 years of his life than he had in all the years before. The incapacity forced by illness on Hazrat Sahib (meaning the Amir ul-Mominin, Hazrat Khalifat-ul-Masih) made it necessary for Hazrat Mian Sahib to accept responsibility for more and more important community work. He discharged the additional responsibilities with admirable success. The duty of guarding and invigilating commuity work became his. And God blessed his efforts. So many events and situations arose, calling for judgment, decision and action.

Maulvi Muhammad Yakub goes on to enumerate the many events and situations which crowded the last 8 years and concludes, and which he handled so well.

Literally in accordance with the Amir-ul-Mominin's vision, Hazrat Mian Sahib's later years proved even more blessed than his earlier years. His crowning glory was to have been named Chairman of the body named for the election of the new *Khalifa*, 'should the election be held in his life-time.'

Retiring and self-effacing, only the pressure of circumstances forced him to the forefront. He could then be seen making public speeches, something he had always avoided before; also presiding over the annual sessions of the Mushawarat (Ahmadiyya Delegates Conference which legislates, discusses the budget and performs other overall functions, under the guidance and veto of the *Khalifa*). The list of the many important things he achieved during this short time is long. But one outstanding item in it

is the *Nigran Board* (Vigilance Board) voted by the Mushawarat and approved by the Amir-ul-Mominin in 1961. Hazrat Mian Sahib was appointed Chairman of the Board with the power of veto which however, (following the traditions of the community) did not have to be exercised.

V

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It is difficult to say which role was more important or more successfully played; his role as servant and devotee of the cause of the Promised Messiah, or his role as private individual, as brother, husband, parent and friend or as young scholar and sportsman at Government College, Lahore.* During the fifty years or so of the present Khilafat or leadership of the community, he served as ever brother served brother, lending unsparingly his loyalty, courage, wisdom, judgment and tact for the success and prosperity of the community, its leadership and its programmes. Not only that; he also raised and reared a large family and set an excellent example as husband, father and grand-father. What fruitful care and counselling he devoted to the education and training of his sons and daughters, is better imagined than described. Any one who saw him doing this would think he did little else; yet it was only a part of what occupied his heart, mind and body. For his time was given ungrudingly to helping and counselling thousands of others, young and old, friends and relatives and their families.

During the last 2 or 3 years with Amir-ul-Mominin, the Head, his more distinguished brother, the promised son and successor of the Messiah, incapacitated by illness from performing all his appointed roles, Hazrat Mirza Bashir Ahmad took on, most naturally and successfully, several of those roles. Fully trusted and respected he became a visible and most acceptable substitute. He would inaugurate and conclude public gatherings; he would lend his presence at family gatherings, and at farewells and welcomes to missionaries who went out of Rabwah or returned to it; and so on.

He had come to participate in the personal lives of thousands; so much so that everyone thought his links with Mian Sahib were unique. The present writer was privileged to have been known to him over the last 40—50 years. Since my student

*I am strongly reminded that some one who knows ought to write about Hazrat Mian Sahib's hobbies; about his interest in fruit-farming, for instance, which came to mean so much for fruit-farming in the country around Qadian.

days, I have known his kindly attention and interest, his encouragement and friendliness. I learnt to consult him for almost anything I could feel the need of in my private life or in my public duties. Every time I received the most encouraging and practically helpful advice. It is impossible to narrate the many contacts I had over these years; not without the poignance which the memory of precious personal moments—never again to be repeated—must entail. During the last few days of his illness, whenever I went to see him (and I would be admitted as soon as announced), he would raise his hand, so that I could clasp it in mine. I would bow to do so. Inevitably, as I now recall, I would rub the clasped hand against my cheek and—the tender part of it—he would let me; both of us sadly aware and afraid that these exchanges of affection could be some of the last.

To beguile, he would raise a subject of some sort. One morning — when it had rained overnight—he began to talk about the rain. "Rain in Lahore", he said, "is good, but it is not like rain in Qadian. In Lahore it rains in showers. In Qadian it could be non-stop, from Thursday to Thursday."

On another occasion, when Prof. Abdus Salam and I happened to be visiting him together he said to Salam, "It is not enough that you have achieved such distinction in science. We must raise more and more scientists and schorlars in years to come. We have but to make the effort. The promise of God is there. We must outshine others even in science and scholarship". And why not? The rejuvenation of Islam in our time is destined to be achieved through the pen. The pen is going to be our choicest tool.

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On one of these occasions he asked me whether I was still working. I was surprised at the question. For, I thought he knew that I was. Very generous and kind of him to inquire about a personal matter. But why did he? May be to set the conversation going. But no, it was different. It was one of those moments when sheer concern makes an observation prophetic. It turned out days later that just then—all unknown to me—there was a plan to get me out of work. A sudden shift in the administration upset the plan. A more pertinent question, therefore, could not have been asked. Was I working? I was. Only I did not know how it was that I was.

HE WAS NOBLE PAR EXCELLENCE !

Pir Salahuddin B. A. LL.B. P. C. S.

I can boast to have been on quite intimate terms with the late Hazrat Mirza Bashir Ahmad for the last 20 years or more ; and the more I saw the man, the more I liked him. But I know that anyone who came into contact with that man, can make a similar boast. In fact, if he does not, I would be inclined to presume that there is something basically wrong with him. For Hazrat Mirza Bashir Ahmad was such a sweet and loving soul that once you came into contact with him, you would always like to be near and close to him. He belonged to the class of men who are endowed with that magnetic charm which automatically attracts men and heals them of their wounds.

He meets you on the roadside and makes a casual remark. But the 'Casual remark' has a personal touch to it and seems to touch your very heart. He talks brief and little, but whatever he says, seems to be coming straight from his heart. He had been endowed with such a vast sympathy that just by being with him, you appear to be consoled. There is a constant smile playing on his lips which encourages you to speak your troubles to him. And whenever you do it, you find a ready balm applied to your wounds in a brief sentence or two. He loves children, and children love him. Whenever they go to him they come back with titbits and small trophies.

Discipline has a tendency to be merciless and loose the human touch. But those who felt that they were being ground down by an unfeeling machinery would come to him and leave consoled.

He was so much wedded to the idea of the unity and coherence of the 'Jama'at' that on many an occasion he expounded this principle by his personal example, at a great personal cost.

He was a very learned man and was the author of many books. His draftsmanship was of such a high standard that he would correct even the best of your drafts, and you would feel that the correction was really called for.

He was noble in his bearing. Although I always found him smiling, I never found him laughing. He never talked small. Even when he was lying dead he was the figure of a noble man. He was a saint, a savant and a noble man *par excellence*.

The man has left, and has left for good. But the print which he has left behind will last. And may God it lasts for ever!

IN MEMORY OF THE LATE HAZRAT MIRZA BASHIR AHMAD

(A.R. Khan Bengalee B.A., LL.B. B.T.)

To give a pen picture of a great and sublime personality is, indeed, very difficult, particularly, when the reminiscence of that personage fills the writer's heart with a flood of emotions. So, whenever I thought of writing a few lines trying to depict the sublime and outstanding personality of the late Hazrat Mirza Bashir Ahmad of revered and beloved memory, I found myself at a loss, my heart being overflowed with emotions, and consequently, my mind unable to organise and give vent to them; his majestic, stalwart and towering but handsome figure inspiring simultaneous reverence, awe, joy and love; his calm, grave and mild appearance producing composure and tranquility; his white, broad face, wearing a long white beard and crowned with a big white turban, radiating like the moon, and evoking holy emotions and pure thoughs, his kind and affectionate utterances bringing relief and comfort; his grave, heavy and choking voice producing reverential attitude in the mind—all these flashed before the mind's eye and dazzled and blinded it. So, what I can do here is only to try to give a short sketch of his sublime, majestic and magnetic personaity.

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His great personality may, in a nutshell, be depicted in one sentence that his outward form was only the mirror of his inward virtues and excellences; one could almost read his inward goodness and godliness from his very form and countenance. He was, in short, an embodiment of love and affection, sympathy and fellow-feeling, kindness and compassion, charity and generosity, piety and purity, nobility and sobriety, obedience and discipline.

His heart was saturated, on the one hand, with an inordinate love of God, His Prophet and His Messiah, and, on the other, with sympathy of His creatures. The very affectionate name of his treatise "ہمارا خدا" (Our God) goes eloquently to prove the emotional and ecstatic nature of his love for that Supreme Being. His quick and cutting reply to the Soviet Premier Mr. Khrushchev's remarks challenging the existence of God, shows

what a living and firm faith he had in God, how watchful and zealous he was in vindicating His glory and existence. As soon as the Russian Premier's remarks were published in the paper, he lost no time in preparing a retort to it and getting it published in the paper, drawing the Premier's attention to the Great Sign of the existense of God manifested in the fulfilment of the Mighty Prophecy of the Promised Messiah, peace and blessings of Allah be on him, foretelling a great catastrophe that was going to overtake the world, in which the Czar of Russia was also to be involved—the Prophecy being "زار بھی ہوگا تو ہوگا اس گھڑی با حال زار" (Even the Czar shall be put into the worst plight). It was foretold and published at a time when the Czar was at the zenith of his power, and, in the circumstances, no human brain could even imagine such a calamity befalling the Czar. In the same article he further asked the Premier to await the fulfilment of the Promised Messiah's another Grand Prophecy, concerning the Premier's own country, namely "زار روس کا عصیٰ تجھے دیا گیا" (The scepter of the Czar of Russia has been given unto thee". The expedition and zeal with which he prepared this article shows how alertly watchful he was in vindicating the Honour and Glory of God. Khrushchev's challenge was addressed to the world, at large, but no human being except him came forward to take up the challenge.

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His heart was so full of love for the Holy Prophet, peace and blessings of Allah be on him, that whenever he happened to mention the Holy Prophet's name he would invariably say "فداہ نفسی" (My life be sacrificed for his sake), in addition to reciting the usual invocation, 'Peace and blessings of Allah be on him'! His illustrious work, "*Sirat Khatam-ul-Nabiyyin*", written in vindication of the honour, excellence and superiority of the Holy Prophet, speaks volumes of his unfathomable love for the Holy Prophet, peace and blessings of Allah be on him.

His love and attachment for the Holy Quran can be gauged by his frequently quoting its verses in course of his talks, speeches and writings, and by the time, energy and attention he devoted to the compilation of its translation and commentary. Again, his promptly and strongly repudiating the idea of birth-control on economic grounds (sponsored and advocated by some prominent leaders of Pakistan) as opposed to the teachings of the Holy

Quran, shows how bold and vigilant he was in guarding the minutest teachings of the Holy Quran.

His book "*Siratal-Mahdi*" (Character-sketch of the Promised Messiah) and his three illuminating lectures, entitled "سیرت طیبہ" *Siryat Tayaba*', *Durre Manthoor*" "*Durre-Maknoon*" and, "*Aina-i-Jamal*", written in eulogy of the Promised Messiah, and delineating some traits of his sublime character, go eloquently to prove not only his deepest love for him but also his penetrating insight into and appreciation of the fine morals underlying the ordinary daily affairs and incidents of the life of a holy personage.

His implicit obedience to successors of the Promised Messiah ; scrupulously carrying out their behests and wishes ; deep regard for their persons ; and making mention of their virtues and excellences in meetings and discourses, while proves his deep attachment and devotion to and resptect for the successors of the Promised Messiah, it also evinces his deepest regard, and ardent affection for their prototype, the Founder of the Movement.

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Inspite of being the second son of the Promised Messiah and younger brother of the present Head of the Community, he never expected any special treatment or leniency and latitude in matters of discipline and obedience as has been evidenced by his bearing aud conduct all through his life. His behaviour proved beyond all doubt that he considered himself no better than an ordinary member of the Community subject to all its rules and regulations.

His addresses and speeches on the occasions of the Annual Gatherings of the Ansars (the elder members of the Community) and the Khuddams (the younger members of the Community) show how solicitous he was for their all-round welfare, and how ardently he desired to see them highly elevated in morals and spirit.

His participation in the social functions like marriage ceremonies, opening ceremonies, funerel ceremonies etc., inspite of his not keeping good health, and his affectionate talks on such occasions and his fervent appeals for prayer for the diseased, particularly, for the Dervishes of Qadian are eloquent proofs of his deep affection and sympathy for the people in general.

His annual remarks full of inspiratien, appreciation and guidance, and also his occasional admonition and exhortation to the staff of Talimul-Islam high school Rabwah when required by circumstances, made after the publication of the result of the Final School Examination, together with his fervent appeal for helping the poor students with donations of books and other necessary things, is a clear indication of his earnest solicitude and concern for the educational improvement of the younger generation of the Community.

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It will not, I think, be out of place to mention here that he had a special corner in his heart for the Bengalees, which he evinced in the last Majlis-i-Shura (the Advisory Council) by saying to the Bengalee delegates "ہم تو چاہتے ہیں کہ آپ آگے ائیں اور بولیں" (We want you to come forward and present your needs and difficulties), and by making provision for, at least, ten Bengalee students to come and receive education and training at the Head-quarters, every year, and further by directing the Nazirs and Vakils i.e. secretaries concerned, to visit the Bengal Associations, at least, twice a year. His affection for the Bengalees is further proved by the fact that his blessed lips were often heard reciting to the Bengalees, whenever they happened to meet him, the Promised Messiah's revelation "بنگالیوں کی دلجوئی کی جائے گی" (The Bengalees will be consoled)

His work as Chairman Nigran Board i.e. the Supervising Committee is proof of his anxiety to see due attention given to and care taken of every individual, however poor or insignificant he may be.

His popularity is proved by the fact that people often approached him seeking his wise counsel and sympathetic prayer in their important affairs, problems and difficulties. Some matrimonial affairs afforded me also an opportunity to come in closer contact with him and to witness some of the noble traits of his character, at close quarters. In course of this affair, I was deeply impressed by his profound circumspection and prudence, and his power of discerning merits and demerits of persons and things, and his habit of carefully scrutinizing all the phases of a problem before coming to a decision and, at the same time not trying to impose his own decision on others, even when the

latter made him the sole arbiter in the matter. He never exercised his personal influence or took advantage of the regard people had for him and his decisions, to make them follow the course chosen by him in their personal afiairs. He gave his counsel or opinion freely and gladly, but without the least desire that it must be acted upon

In short, in his demise the community has lost a true and sincere well-wisher, a friend in need, comforter in difficulties sympathetic and wise counsellor. Whenever in difficulties and perplexities, my wife and her relations used to exclaim with a sense of relief, "Let us go to Ammu Sahib, relate our difficulties to him and solicit his prayer". So did many others. In him and his prayers they found a haven of safety and security. But alas! now they have been deprived of this haven. May Allah bless his soul in Heaven and may He raise a lot of such comforters from the descendants and followers of the Promised Messiah, peace and blessings of Allah be on him. And may He restore soon the health and vigour of our present Leader, and bless him with longevity and capability to appear before his servants, in person, as before, and delight their sight and heart, and steer their Arc vigorously to its destination. Amen!

His early life, so far as my knowledge goes, was one of seclusion, and he never came in the forefront. Although he had been Ameer of the Headquarters, several times, he was never seen on the pulpit or the platform to deliver a sermon or an address. Once in 1935 or 1936, the late Khan Bahadur Abul Hashem Khan Chaudhry, the then Ameer of the Bengal Provincial Ahmadiyya Association, requested Hazrat Ammeer-ul Momineen, our present blessed Leader, to send him to Bengal to preside over the Annual Conference of the province. In reply Hazrat Ameer-ul-Momineen remaked, "He never spoke in any meeting", and then the late Sahibzada Hazrat Mirza Sharif Ahmad, of beloved and revered memory was sent, at the renewed request of Khan Bahadur Sahib, to participate in the conference. This proves that he was a man of reserved nature and of few words. But the protracted illness of Hazrat Ameer-ul-Momineen forced him out of his seclusion into public life; and when brought out into the arena, he, however, discharged his duties and responsibilities bravely and successfully

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like an able and brave general :

Reserved and grave as he was, he was not without humour My wife reports that on many occasions when she had the honour of meeting him, he accosted her with the humorous remark that the wife of the physician of Hazrat Ameer-ul-Momineen had come referring thereby to the event that her husband, this humble self was once called in by His Hazrat as a consulting Homeopath. It happend thus : A few days before he left for Europe for treatment, one evening, His Hazrat was feeling very uneasy, after he had come back from Lahore, consulting the Allopathic doctors there. Feeling the need of some Homeopathic consultant, His Hazrat sent for this humble self, as, by chance, no other Homeopath was available at Rabwah at that time ; but this humble self could make no diagnosis, and frankly admitted his inability to suggest any remedy. I believe it to have been a Divine device for an interview of this humble self with His Hazrat Ameer-ul-Mominin. When I heard His Hazrat was soon going to leave for Europe, I felt a pang which I could express to my wife by no other terms than saying, "When I think of Huzur's leaving us for a long time, I feel the same sort of pain as is felt by a person when his beloved wife is going to be separated from him for a long time". This was the innocent unsophisticated expression of a genuine heart, which wished fervently to have an opportunity of kissing His Hazrat's blessed hands before his departure. It seems this out-pouring of the heart reached Heaven which so managed that His Hazrat feeling the need of a Homeopath sent for this humble self, who, availing himself of this golden opportunity, fervently kissed His Hazrat's blessed hands and thanked God. All this happened in the presence of the late Hazrat Ammu Sahib who, thenceforth, whenever he met my wife, he used to say, in jest, "Hazrat Sahib's pysicians' wife has come". Another incident testifying to his humorous nature is that a few days before his demise, my wife went to see him and enquire of his health. Now, inspite of being ill, he went on talking with her, and asking about her missionary husband and missionary son and expressed his desire to see their photos. Now, when he saw them both in the photo, standing side by side in front of the Holland Mosque he humorously said, "The father, the son, where is the holy

ghost"? May Allah fulfil his desire for the holy ghost; humorous as it is, by making my second son also a missionary of the Holy Movement. Amen!

I thank Allah that before I left for America, He provided me with an opportunity to see him, on April 5 last. Busy as he was with his official work at the time I interviewed him, he favoured me with a long talk, and further blessed me with a farwell embrace. While departing I extended my hand for a hand-shake, but he drew me to himself and blessed me with an affectionate embrace. My Allah also bless him with a similar welcome embrace in paradise, Amen!. Since I came to America, I had the good fortune of writing three letters to him—two for prayer, and one enquiring of his health, to which he was kind enough to reply, informing of his health as well as praying for this humble self.

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It will not be out of place to mention here some incidents which throw light on his humility and unassumingness, and his regard for the feelings of others. Once I saw him in his house accompanied by my wife, father-in-law and mother-in-law. Out of reverence for him my mother-in-law wanted to sit on the floor, when, at once he stood up and said, "Then we all shall sit on the floor". My father-in-law presented a humble sum, by way of hadiyya or gift, which, considering, perhaps of his financial condition, he refused to accept, but, when my father-in-law said that he presented it as a token of his love for him, and he did not know if he would meet him again, he, at once, accepted it with thanks. Once he had to break some unpleasant news to me. But before he did so, he prepared my mind, by reciting the following verse from the Holy Quran:

عسی ان تکرھوا شیاً و ھو خیرلکم و عسی

ان تحبوا شیئاً و ھو شرلکم

i.e. "It may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you".

These incidents show what scruputous regard he had for the susceptibilities of others.

It has already been stated that people solicited his prayer

in their difficulties. They did so because they believed that his prayers were accepted, and particularly because they had the experience of their difficulties being solved by his prayers. This proves that he had a very close relation with God. But inspite of this Divine propinquity, he often appealed to the people to pray for his "خاتمه بالخير" i.e. Good End. His end was good, and extremely good, for he died a perfect Muslim in perfect submission and obedience to Allah, His prophets, and His khalifas, and serving His creatures to the best of his capacity, and it was destined to be so - because the Promised Messiah, peace and blessings of Allah be on him, prayed so fervently for him as well as his brothers and sisters. But this appeal of his, by revealing his sense of humility, raised him still further in the estimation of the people. May Allah bless his already exalted position by still further elevation in Heaven! Amen!

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In conclusion, I would say that he fulfilled a great want the people felt in the protracted illness of His Hazrat Khalifatul-Messiah II, by providing a resort of comfort and tranquility in their troubles and difficulties, by his blessed prayers and words, and even his blessed appearance. In brief, he played the part of the Moon in the absence of the Sun. Now, the Moon has set after playing its part well let the Sun appear with all its glory, and fill the world with its effulgence, Amen! Amen!

Hazrat Mian Sahib

Syed Abdul Hayee

As a rule, every man who comes in contact with the prophets of God receives blessings from them according to his own capacity. But there are others who further reflect light they receive and illuminate the world. Such people are few and far between and figuratively speaking they may be called the 'Moons' of the Prophets. They receive the bright and glorious rays of the sun of "Prophethood" and then reflect them in the form of gentle and cool moonlight which serves as a balm to wounded hearts.

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The Late Hazrat Mirza Bashir Ahmad M. A. of blessed memory was like the full Moon who had imbibed the spirit of prophets their traits like mercy, kindness, love, humility and gentleness. Every one who came in contact with him felt it. These qualities endeared him to all. He was gifted with the rare qualities of helping the poor and the destitute, consoling the wounded hearts and bestowing fatherly love on all. He had a kind regard for his friends and associates and for those who worked under him. This is why the rich and the poor, the high and the low, did not feel even the slightest hesitation in addressing and talking to him inspite of his dignified and imposing personality as it often happens when we address persons of dignity and position.

A single event of the life of a person is not a sufficient criterion to judge his personality and eminence; it is his daily life which is a true criterion to determine his purity of heart, self-denial, self-sacrifice, sympathy and piety. Every simple event of Hazrat Mian Sahib's life endeared him to his friends and associates. He had very tender feelings and he had a great regard for the feelings of others as well. He was a good father, friend, son, pupil and companion. He watched over the progress of the members of the Community with a fatherly regard. Not only was he desirous of worldly fame for each and every young man of the Community but he expected each one of them to achieve a high spiritual status also. He was particularly kind to

the student community and wrote a beautiful pamphlet, "Rules for passing the Exmaination".

Every year at the time of exmaminations not only did he pray for the success of students appearing in their various examinations but he would also request the elders of th Community through the daily 'Al-Fazal', to pray for their success. If a student wrote to him in this connection he not only prayed for him but also sent him detailed instructions and his best wishes for his success. Once in 1952 I wrote a letter from Ahmad Nagar asking him to pray that I might obtain first position in the High Proficiency Examination in Arabic. Promptly came his letter saying, "I shall pray for you no doubt, but I hear you are in the habit of sleeping too much". The fact was that I was indeed given to sleeping too much but I wondered how Mian Sahib became acquainted with this weakness of mine. I, being a poor student and unknown even to some of my own professors of the Missionary College. The fact of the matter is that Hazrat Mian Sahib was keenly interested in the well-fare of the students and staff of the Jamia Ahmadiyya. This year Hazrat Mian Sahib was not feeling well. Prayers were solicited for him through the pages of the Daily 'Al-Fazal' and with the change of season Rabwah was getting hotter and hotter every day. Syed Mohy-ud-Din of Indonesia, after completing his studies at Rabwah was going back to his country. He told me how he longed to be photographed with Hazrat Mian Sahib before leaving Rabwah. To me his very legitimte wish was not likely to be fulfilled in view of Hazrat Mian Sahib's failing health, and the inclemency of weather. Mohy, however, was persistent but at the same time he was too shy to request for this favour. When he went to take leave of Hazrat Mian Sahib, the latter asked Mohy-ud-Din several questions about Indonesia. I was also present. During the course of the interview I hesitatingly submitted that Mohy-ud-Din wanted to be photographed with him. In spite of his ill-health and personal inconvinience, Hazrat Mian Sahib conceded to his request and cheerfully came out into the verandah of his house. He said to me that in case the light were not sufficient in the verandah, the chairs might be arranged in the lawn of the house. When the photo had been taken, I said to myself how fortunate Mohy-ud-Din was to be grouped together with Hazrat Mian

Sahib. How dearly I wished, I, too, could be grouped with him. But I said to myself Mohy was a foreigner who was going out as a Missionary of Islam. He deserved the honour but where was the chance for me? Such a request on my part may not be pleasing to Hazrat Mian Sahib. But my joy knew no bounds when he said to me, "Now Abdul Hai! you sit down here with me, Abdul Mannan will take the photo." Tears of joy stood in my eyes. What a great regard for the feelings of others! Prayers from the core of my heart gushed forth for him. What value can material wealth have against such kindness, sympathy and fellow-feeling. No worldly gift could have produced in me the feelings of gratitude and obligation which this simple event did.

As a worker of the 'publications' branch of the Islah-o-Irshad Department, I have had many an occasion to publish Hazrat Mian Sahib's articles. He had a very fine aesthetic taste. He would employ the best caligraphist and give him instructions to write clearly and distinctly. He would note even the minor defects of lettering and calligraphing. He had a great liking for type-printing, but seeing that the reading public is not accustomed to this sort of writing he preferred what is known as '*nastaliq*' in Urdu and Persian.

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He was very particular about the accuracy of words and phrases. He would correct manuscripts over and over again and every word was rightly placed in the right context and satisfied all the conditions of good literary composition. He would then hand it over to the caligraphist. Ordinarily the duty of the writer comes to an end when final touches have been given to an article. But it was not so with Mian Sahib. In spite of his continued ill-health and varied pre-occupations he would read rough proofs, second and third proofs and only then would he give his print-order.

I remember, one day Hazrat Mian Sahib was awfully busy. He sent for me to join him in reading 'copies' of a manuscript. When we had taken some three quarters of an hour to read it, I suggested to him that instead of reading copies he should write another article for the guidance of thirsty souls. He gently replied that printing mistakes, however small they may be, spoil the whole

beauty of the essay and must therefore be removed. When a book was printed he thought that his duty did not end there. He would take care to see that the names and addresses of persons to whom the book was to be despatched, were complete in every respect. Sometimes he would go to the extent of satisfying himself even with the packing of parcels. One day I was reading 'copies' of his article containing verses from the Holy Quran here and there. I was doubtful as to the exact vowel-marks of a word. Instead of looking for the correct form of the word in the Holy Quran I boldly changed the vowel-mark. Hazrat Mian Sahib saw my mistake and took exception to it. But I persisted in what I had done. At this Mian Sahib smiled and said, "Abdul Hai, I never depend upon my memory concerning the verses of the Holy Quran. Whenever there is any doubt, I always consult the Holy Quran and quote the correct verse from the text."

Last year Hazrat Mian Sahib said to me, "I am writing an article purely on the beautiful phases of the Promised Messiah's character. You please, make such selections from the writings of the Promised Messiah as bear out on the victory and supremacy of Islam and Ahmadiyyat over other religions." Availing myself of the opportunity, I made a serious study of the writings of the Promised Messiah and made a suitable selection which I sent to Mian Sahib. One day he called me to his presence and talked about the selection I had made. His memory was so strong that he could tell me the name of the book from which a particular passage had been taken and also the the context in which it was used. I felt that Hazrat Mian Sahib did not stand in need of any selection being prepared for him and that the selections which I had made for him were already in his memory, except that he wanted to encourage the young men of the Commnuity to study the Ahmadiyya literature critically. Otherwise there was no earthly reason why he should, of all people, ask me to make this selection.

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He also wrote a formal letter of thanks to me which was purely an act of encouragement on his part for I know my worth and the quality of my effort. Yet he did not hesitate to say what lifted my spirits and spurred me to make better efforts.

Hazrat Mian Sahib is no more among us. The like of him will perhaps not be born again. But his spirit and example shall continue to call us to the highest ideals of duty and scholarship. May Allah be pleased with him! May he rest in eternal bliss in the choicest of His Heavens!

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THE LATE HAZRAT MIRZA BASHIR AHMAD

(Ch. Ali Muhammad B. A. B. T.)

The pangs of separation are particularly acute when our dear ones, friends, and benefactors depart. People come and go but they do not always leave lasting imprints behind. Great men of the world are not born every day. It takes them centuries to appear, and when they go their examples serve as true guides to posterity. Hazrat Mirza Bashir Ahmad M. A. was one of those great men the modern world has produced.

He was born on April 20, 1893 at Qadian and was the second son of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (1835 - 1908). Long before his birth God revealed to the Promised Messiah :

> 'The Moon of the Prophets' comes and you will succeed in what you undertake.'

He joined the T. I. School Qadian in 1898 which was founded by his illustrious father, the Founder of the Ahmadiyya Community himself. It may be safely said that young Bashir Ahmad was the second child of the august house of the Promised Messiah to join this school. During his school-life he developed a special taste for football and in 1909-10 which was his last year in the school he captained the First Football Eleven of the school with great distinction. His skill in the game, his style, his courage and the sense of discipline which he infused in his team-fellows, earned for him the honour of being elected a member of the First Football Team when he joined the Government College, Lahore in 1910. He also specialized in putting the shot, a sport in which he enjoyed unrivalled supremacy. Even after college life he evinced a keen and continued interest in games and sports. The inauguration of the famous Ahmadiyya Touanament at Qadian was due to his interest in the physical well-being of the Ahmadiyya youth at the Centre.

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On the academic side, he developed a special taste for English and would write excellent essays under the able guidance of his tutor, Mr. G. A. Wathan, of the Government College, Lahore. His favourite auther was J. A. Froude. He

read with interest the "Oceania", which greatly influenced his style. English poetry engaged his attention as much as English prose. When I was preparing for my B.A. I asked him to help me in the study of some poems by Tennyson. He did so gladly. His exposition was so charming and lucid that even afterwards, nothing appeared easier to me than the poems of Tennyson which he had so kindly taught me. His leaving the Government College was regarded a loss to the institution by the College authorities. He took his Master's degree in Arabic in 1916. He was editor of the well-known magazine, the *Review of Religions*, from 1924 to 1931 when it was printed in London.

His Writings

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He inherited the mastery of pen from his illustrious father who was entitled سلطان القلم the "King of the Pen." He wielded a powerful pen both in English and Urdu, the latter being his mother tongue. Towards the closing years of his life, however, he preferred to write in Urdu, and his articles were translated into English for publication in the *Review of Religions* as for instance (1) Communism and Democracy Jan. 1933 (2) Topics of the Holy Quran, Jan. 1954, and (3) The Future of Ahmadiyyat, Jan. 1955. He was the author of a large number of books in Urdu.

1. Sirat Khatam-un-Nabiyyin. Vol. I, II, III. A compendious Survey of the life of the Holy prophet. (peace be on him).
2. Hamara Khuda, or "Our God."
3. Tabligh-i-Hadayat.
4. Silsila-i-Ahmadiyya.
5. Sirat-ul-Mahdi.
6. Tarbiyati Mazameen or "Essays on the bringing-up of children".

He always felt shy of making public speeches. It was during the last three or four years of his life that he was constrained to appear before the public owing to the prolonged illness of the Head of the Movement. His masterly style together with his majestic voice and commanning tone, drove everything he wrote or said, straight to the heart.

As scholar and writer he had a library of his own which contained books on History, Literature, Hadith and Fiqh. Besides being well written all his books were also well-bound. He never allowed his book-binder to bind two books together. Each book, big or small, must be bound in single and separate volume. When Qazi Zuhur-ud-Din Akmal's poems were published in book-form, Hazrat Mian Sahib wanted to purchase a copy of the same. But he did not like to ask Mr. Akmal direct to give him the copy of the book knowing full well that Akmal Sahib won't accept the price of the book from him. He therefore, gave me some money and asked me to fetch the book from the author on payment.

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He would always like his books to be kept neat and clean and well-bound. I still remember the excellent print and get-up of his personal copy of the book of Traditions.....Bokhari probably.

The Ahmadiyya Farm at Qadian

Hazrat Mian Sahib had a taste for agriculture and horticulture, too. After leaving the college he studied literature on agriculture. He would also consult Ch. Hakam Ali of Chak, Paniar, on the applied side of agriculture. About the year 1924 he opened an agricultural farm to the north of Qadian. A tube-well was also sunk in the centre of the farm. Excellent mango plants of various species were imported from the U. P., India, and implanted in the farm. In due course of time the trees began to bear fruit and the samples got first prize when sent to the Punjab Fruit Show at Lahore. The farm contained all the famous varieties of mangoes namely, the *Malda*, *Langra*, *Totapari*, *Fajri*, ***Dosehri***, *Khasul Khas*, *Dofasla*, and a host of others.

Hazrat Mian Sahib used to visit the farm almost every evening. One day, I went to have a stroll in the farm accompanied by my wife and sister-in-law. Hazrat Mian Sahib was also there. As a mark of respect for the ladies he courteously sent some fresh vegetables from the farm. The farm which was protected by a *pucca* wall was reminiscent of the Mughal fashion of protecting gardens by brick walls all around. A pavilion was also erected near the tube-well and was provided with seats.

His Public Dealings

He was particularly scrucpulous about his monetary dealings. He seldom borrowed, but if ever he did, he always paid off his debts in time. He paid his bills regularly and punctually. He expected his friends also to be in the habit of paying off their debts in time. In 1924, I purchased a piece of land from Hazrat Mian Sahib and collected the necessary material for building a house for myself. When the construction of the house was nearing completion I ran short of a few thousand bricks. I asked a contractor, other than my own, to supply me with bricks. He obliged me, no doubt, but immediately after, demanded the payment of the bill. I asked him for a brief respite, but he got impatient and sued me in the Qazi's court. When Hazrat Mian Sahib came to know of it he asked me to pay the contractor immediately. I did so and he was pleased to learn that I had paid off my debt.

Interest in Architecture

Hazrat Mian Sahib had a very refined taste in architecture. also. He took particular interest in the construction of the Khilafat building at Qadian which was completed under his direct supervision, during the early years of Hazrat Khalifa-tul-Messiah II's caliphate. Ch. Muhammad Zafarullah Khan's huge residence in Dar-ul-Anwar, Qadian, was designed and built under his direct supervision.

On the religious side, he was an ardent supporter of the institution of Khilafat in Islam and Ahmadiyyat. Since the election of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as Second Successor to the Promised Messiah in 1914, every moment of Hazrat Main Sahib' life was marked by an implicit obedience and unreserved submission to his elder brother. Throughout he was his adviser, consultant, confidant and lieutinent. On account of the prolonged illness of Hazrat Khalifa-tul-Messiah II the eyes of the Ahmadiyya Community were turned to him for guidance and consultation. He was required to preside over the deliberations of the Ahmadiyya Annual Conference, the Supervisary Board, Sadar Anjuman Ahmadiyya, the Tahrik-Jadid and the Waqf-i-Jadid. His health had been failing for some years past but he continued to discharge his duties as Nazir *Darveshan-i-Qadian* and as President of the Advisory Board of the three Anjumans working at Rabwah. The burden of responsibility proved too heavy for him. He died in harness working for humanity's sake. May his soul rest in eternal peace !

40

UMMU SAHIB*

(Mirza Anas Ahmad M.A.)

لاتحسبن الذين قتلوا فى سبيل الله امواتاً بل احياء عند ربهم يرزقون

"Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him". (3 : 174)

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Hazrat Sahibzada Mirza Bashir Ahmad (God be pleased with him) ———generally called Ummu Sahib by his nephews, neices and their families, and indeed by every body else, passed away in Lahore on September 2, 1963. His death was a shock to the community and to all those who knew him. He was not an ordinary man and his death was not an ordinary death. Men like him are very rare and they are a blessing of God for the world. After having so identified themselves with the life of their communities and after having dedicated their lives to the cause of God and to the well - being of His creatures, when they finally leave this world, as they must according to the eternal law of Allah, their departure ought to be and is in fact, received by every one not only with shock and grief but also with a very keen sense of personal loss. But is it right to call them dead ? No, according to the Holy Quran, certainly not. The Holy Quran very explicitly lays down that they do not die but continue to live in a better and a different world. Not only this. They also continue to live through other individuals who try to perpetuate their example and cherish their achievements. Why then should we call Hazrat Ummu Sahib dead ? No, he is not dead. He is living and would ever continue to live not only here but also in the world beyond, always on the march, attaining a higher and still higher spiritual status, ever increasing in his love for God and perfection of his self.

As one thinks of him one's heart wells up with a number of emotions. One would like to give vent to one's feelings. But the limitations of time and space bar the way. It is, therefore, not

The Uncle.

possible to do the barest justice to the appreciation of this great man..... the saint, the scholar, the writer and the kind, considerate master, brother, father, friend and leader.

In the short space that I am alloted in this number I shall, however, try to elucidate to the best of my ability what I believe were six prominent aspects of his personality.

(1) **He was the Promised Son of the Promised Messiah.**

Long before he was born, the Promised Messiah received revelation from God about his birth. The revelation was :

ياتى قمر الانبياء وامرك يتاتى يسر الله وجهك و ينير

برهانك سيولد لك الولد و يدنى منك الفضل ان نورى

قريب

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"The Moon of the prophets will come and you will succeed in what you do. A son shall be born to you and divine blessing shall be brought nearer because of this son, and the light from thy Lord is very close at hand".

This was not only a prophecy about his birth but was also a complete, though brief description, of his life and character. Whatever he was to achieve during his lifetime as a saint, a writer and scholar and whatever were to be his contributions to the success of the mission of the Promised Messiah were all prophetically hinted at in this revelation. Each word of it is rich in significance. In this revelation the Messiah is promised by God that after his eldest and more distinguished son——the Musleh-Mauood, the *Promised Reformer*——a second son would be born to him who would absorb the light of the Prophet's wisdom and virtues and would reflect it back to others through his example, scholarship and other attainments. His disposition would be soft like the moon-light and his writings would shine like the Moon of the world, in the gloom of evils vices and corrupt beliefs. His coming would mean the success of his mission viz., propagation of Islam and establishment of a real contact between God and man. With strength of purpose, with will to succeed, and with faith in the justice of his cause he

would, in a very young age, join hands with his more gifted brother in the struggle for the achievement of his great mission and would work till his last in the teeth of great hazards and difficulties and fight by the side of his brother as his greatest lieutenent with courage, devotion, perseverance and faith in God. Their efforts would bear fruit and all his worries about the victory of Islam over other religions and creeds would be dissipated. The Messiah would have left the world at that time, yet it would be something which, if it had happened in his life-time he would have certainly been pleased. The coming of this son, in fact, would be the coming of 'the light from Me'. He would bring in his wake abundant blessings and mercy of Allah for his community and posterity. Every one who cares to study the life of Ummu Sahib will be convinced that the prophecy has been fulfilled in its minutest details.

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(2) Love for the Prophet Muhammad and the Promised Messiah (*peace and blessings of Allah be on them*). The intensity of his love for the Holy Prophet and his servant the Promised Messiah (peace be upon them) was only surpassed by his love for God. It is my personal experience that whenever he made any mention of them he got emotional. His eyes would be filled with tears. Not that he was fond of always talking about the cruelties inflicted upon them or about the sufferings that they had to undergo. The slightest mention of their august names was sufficient to fill his eyes with tears. He would then take his big red handkerchief out of his pocket and wipe off his eyes with it. I was always moved on such occasions and was reminded of a verse of the Promised Messiah, in which addressing the Holy Prophet, he says:

يبكون من ذكر الجمال صبابة ـ و تالماً من لوعة الحجران

"They weep when they think of your beauty
Because of their love for you.
And they suffer in the fire
of your separation.

He made every possible effort to try to live like the Holy Prophet Muhammad (peace be upon him). And he would not tolerate any unconcern or lack of proper care in the talk or writing about the Prophet (peace be upon him). Once Ch. Zahoor

Ahmad, the auditor of the Sadr Anjuman Ahmadiyya took to him a draft of a telegram in which Ch. Sahib had spelled Muhammad (peace be upon him) as Mohd. On noting this Ummu Sahib was very much grieved and told Ch. Sahib that writing Muhammad (peace be upon him) in a shorter form is an invention of the Christians and is meant to be an insult to the Prophet. A Muslim should therefore, never commit the crime of spelling his august name the way the Christians do. It may not be out of context here to mention that his love for the Quran was similarly very great. He told me many times that when he was a student of Govt. College Lahore, *Hazrat Khalifa-tul-Masih I* fell ill and he feared that he might not be able to study the Quran from the Hazrat. Therefore, he left off his studies at the College and came to Qadian to study the Quran from him. It should be remembered that he was as intelligent as he was dilligent and was not at all a careless happ-go-lucky type of student who is mostly disinterested in his studies and would much rather cut them short. Thus when he left the college, his tutor remarked : 'An excellent student. His leaving was a loss to the college'. After he had finished studying the Quran he again started with his university studies and passed his M. A. with distinction. I may also mention here that not only as a student but even in his early childhood his attitude towards life was very serious, and he was very methodical and regular in his daily life.

(3) Ummu Sahib as a Saint.

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In the divine revelation about him to the Promised Messiah it was promised that he would attain to a very high spiritual status. Thus he was called Qamrul Ambiyya—the moon of the Prophets—and Noori—My light. Both these expressions indicated that he would reflect divine light and the light of His Prophets and that by His grace he would be able to imbibe in his person, as much as his capacities would allow, the divine attributes and the attributes of the messengers sent by Him. Thus in the mirror of his submission to God, he would be able to see Him. Hence in another vision of the Promised Messiah (peace be upon him) he was also named *Shaheed*, one who is capable of seeing God. There is no doubt that this prophecy was fulfilled and that he had, in fact, dedicated his life for Allah and consecrated

all his physical and spiritual faculties, all his passions and desires, all his possessions and belongings, in short, every thing that he could call his own, to Allah. His cry, too, was the same as that of his master :

ان صلاتی و نسکی و محیایی و مماتی لله رب العالمین

"My prayer and my sacrifice and my life and my death are all for the sake of God". Thus nothing was of interest to him except the pleasure of God and the success of His mission. God was the sole object of his worship and unsurpassed love. "As a result God, too, caused His love to descend upon him; and from the union of these two loves burst forth a light which cannot be perceived and realized by those who are only of this earth'. As a sign of the truth of the Prophet Muhammad and his servant the Promissed Messiah (peace be upon them) and as a result of their blessings Allah also vouchsafed him with His speech and illumined him with the lustre of divinity. God blessed him and his heart became divine abode. He responded to the great call of the prophet :

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قل ان کنتم تحبون الله فتبعونی الخ

with a heart overflowing with the love of his divine master and was blessed with an opportunity to lay down his life in the service of humanity, and as much as his capacities allowed him, to absorb the virtues of the Prophet (peace be upon him) viz : Chastity, Honesty, Meekness, Politeness, Forgiveness, Goodness, Courage, Veracity, Patience, Sympathy, etc. etc. And thus he became one of those who are described in the Holy Quran as :

ومن الناس من یشری نفسه ابتغاء مرضات الله والله رؤف بالعباد

"And from among men are those who are lost in search of the pleasure of God, who sell their very selves for the pleasure of God. These are they upon whom the mercy and blessing of God descend." (2 : 207).

In short, "delivered from all suffering and sin he spent himself in the path of God and Divine pleasure and with his sacrifice (gave) proof of his exclusive devotion to God and (regarding) himself as having been created for no other purpose but obedience

to God and sympathy for His creatures.....He submitted his will and intention to the will of God (his) every faculty being engaged in the performance of pure virtue, not formally or coldly but with sincere interest, zeal and pleasure as if he was actually seeing his Lord (Reference Shaheed) in the mirror of his obedience and submission". For him were the glad tidings from heaven :-

"O thou soul that rests fully contented with thy lord, return unto him He being pleased with thee and thou with Him. So enter among My servants and enter My paradise". Yes ... he was not to wait and hope for the paradise in the hereafter but earned it in his very life here in this world, in accordance with the great promise of Allah to the God-fearing —— the Promise which is contained in the verse

ولمن خاف مقام ربه جنتان

"And for him who fears his Lord and stands in awe of His majesty and glory there shall be two paradises, one in this world and the other in the life to come". (IV : 46).

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(4) Ummu Sahib as a Writer and Scholar.

He was great scholar and a first rate writer. Basically a student of religion, he was fully conversant with religious literature especially the literature of Islam and Ahmadiyyat. He was also well versed in the other kindred subjects. He had a deep insight in the Quran and was a profound scholar of the history of Islam and Ahmadiyyat. Intelligent and sagacious, he had logical mind and a great power of analysis. Interested in elucidation and clarifIcation of problems, he would always give all the alternative solutions, weigh them, show their good and bad points and try to arrive at his own independent conclusions. He had originality of mind and gave provoking and exciting ideas. His approach and final presentation of old topics was certainly always original and very attractive. He had quick grasp and a great gift for research. He made many important discoveries: e. g., he proved on the basis of strong historical evidence that the date of birth of the Promised Messiah is 13th Feb. 1835 and not 1836.

He was a prolific writer and wrote on many and varied

subjects ranging from the commentary of the Quran, the explanation of Hadith, the biographies of the Holy Prophet and the Promised Messiah etc. to such minor topics as the rules of getting through examinations. His style was as lucid as it was inspiring. He would clearly and successfully put across his point of view, however, subltle it might be, and words would never fail him. In his writings he showed great control over language and the subject he handled. He had the gift of coining beautiful phrases and wrote with ease, precision and force. He wrote mainly in Urdu and also occasionally in English. He wielded his pen with rare mastery and every storke of it was in fact a spell of magic. He always commanded attention. His writings swayed the head and the heart both, and even those who did not share his opionion on any subject were forced to revise their own after reading him. I remember once I gave to a non-Ahmadi friend of mine his book *Hujja Tul Baligha*, which is written to prove the death of Jesus. I met this friend after two days he told me that he was forced to revise his opinion after reading that book and that he was very much disturbed for he did not find an answer to that book. No doubt Ummu Sahib was a true heir of the *Sultan-ul-Qalam*.....the Monarch of Pen, his holy father, the Promised Messiah, peace and blessings of Allah be upon him.

(5) Dedication to the Service of the Community.

He dedicated his life for the service of the community very early in his life. Since then he had been serving it with devotion uprightness and perseverence till he died two months back. He had to undergo many sufferings and had to perform many sacrifices. Many trials he saw ; and many turmoils he had to face but he weathered every storm and never showed weekness or went back on his pledge to serve the community. He not only served the community but also served it as a right hand man of his brother *Khalifatul Mesih*. He held many key posts in the community and worked day and night and did not care even for his personal well-being. The interest of his community always came first and every thing else, his personal interest and even his possessions and children were only of secondary importance to him as against the interest of the community. He set in his person an excellent example of obedience

and devotion to Hazrat Khalifatul Masih..... the head of the community. He might not have sometimes shared his opinion on minor points of policy. But when ever the decision of the Khalifatul Masih was given on any matter he was the first to carry it out with zeal and enthusiam and drowned his personal opinion in his obedience to carry out the wishes of his illustrious brother. He pointed out many times in his writings as well as his speeches that the relation of the caliph and the community is the same as that of the mind and body and just as the parts of body are subservient to the interest of mind and obey its commands so should we all be subservient to the caliph and obey his commands. We may offer him advice when he asks for it, but our real role is always to carry out his wishes. He also used to say that even if the caliph committed a mistake, God would save the community from its detremental effects and would bless his decisions if they are carried out with consciousness and devotion.

(6) His Personal Contact with People.

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Loving, kind, sympathetic, considerate and benevolent, Ummu Sahib won the heart of every one who had the chance to come in contact with him. Every one would be attracted by his magnetic personality. People from all quarters and walks of life would surround him. They would bring their troubles to him ; they would seek his advice in personal or official matters ; they would bring to him their disputes ; the poor and the needy would come to him to ask for material help ; students would come to him for advice in matters of their careers and ask for his suggestions about what subjects they should offer. He would listen to every one. He would not be tired by their visits or mind their untimely calls ; he would not hesitate taking personal trouble in helping any one. He was never unsymathatic. He would always listen to problems attentively and with concern and would give most prudent and useful advice. When asked for decisions in matters of dispute he would always stick to justice and would not show favour to anyone. Usually he would forget but occasionally he would reprimand people on their moral lapses. But he was never harsh or unkind.

Being related to him I can say that he took great inter-

est in every member of the family and especially in children. He showed great concern for their spiritual, educational and general progress.

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Whenever any one of us was to appear for some examination he would give his valuable guidance about how to appear for the examination. Occanionally he would ask us how well prepared we were and what was our guess about our results. He would discuss our guesses and replies, keep our roll numbers with him and wait for our results anxiously. He was always the first to send us telegrams on our success ; he was also the first to sympathize with us on our failures, console us and encourage us. I shall always recall it with regret that I came to know of my M.A. result before it was published in papers but thinking that the news might be incorrect, I did not inform him of it. When he came to know of it he was very grieved and complained to me of my lack of regard for his concern for me. I always felt I was the only one who interested him, and in fact every one of us felt so.

We are grieved at the death of Ummu Sahib. But so is the will of God and we accept it with resignation. We have also something to console us on this sad occasion, Thank God that his elder brother, more distinguished and more beloved by us all is still among us. May Allah return his health to him and may he live long. He no doubt is the greatest of all his contemporaries. In the revelation of the Promised Messiah, peace be upon him he is said to be like the Promised Messiah himself (peace be on him) and his coming is said to be the coming of God Himself. Thus we should realize the importance of the times in which we are living, lest we should repent for the rest of our lives. The coming generations would really envy us at our good fortune. But if we do not properly realize and come up to the demands of the situation they shall curse us too. The secret to our success and the key to our emancipation lies in the fact that we remain always obedient and loyal to him and are always ready to carry out his wishes with zeal and pleasure and should consider no sacrifice too great. Our claim that we love Ummu Sahib and are grieved at his death is nothing more than a hollow claim if we are not ready to serve the

cause of Islam as selflessly and as zealously as Ummu Sahib did and to be as obedient and loyal servants and helpers of Hazrat Khaliftual Mesih as he was. He who was to leave has eft us. But he has also left behind him great responsibilities for us to shoulder. Let us therefore, rise to the occasion and try to remember his advice that he gave to all those who belong to the community on the sad occasion of the death of his younger brother Hazrat Mirza Sharif Ahmad (God be pleased with him),

> "——It is a divine trial and communities which are charged with divine missions are always visited by such trials.

God Himself refers to it in the Holy Quran when He says :

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> "We will try you with something of fear, and loss of wealth, lives and fruits ; but give glad tidings to the patient, who when a misfortune overtakes them, 'surely' to Allah we belong and to Him shall we return".
>
> "Therefore all should bear this shock with courage, steadfastness and resignation. These vicissitudes are of a passing nature. The divine caravan cannot afford to pause or wait on their account. It will continue to march on. Previously, too, we passed through moments of shock and fear but God turned them into blessings. The same thing will happen once again. What is needed is that all stand firm and do not reel under the shock and continue to move forward through divine grace."

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